

12

THE
GENEALOGIES
RECORDED IN THE
SACRED SCRIPTURES,
according to every FAMILY
and TRIBE.

WITH THE LINE OF
OVR SAVIOVR IESVS CHRIST,
OBSERVED FROM ADAM
to the Blessed VIRGIN
MARY.



BY
I.S.
K

CVM PRIVILEGIO.

To the Christian Reader.



1 Tim. 1. 4.



He Spirit of God in the sacred History, hath laid downe such helpes, as are the light and life of al Nations originals. In them the circumstances of *Person, Time, and Place*, are the chiefe; else doe wee wander as without a guide: and of these the *Person* is principall. *Genealogies* then drawn from them, from whom all are descended, and by Gods owne warrant recorded vnto vs, must moue a speciall reuerence that that they are holy, and farre from those other against which *S. Paul* writeth. Amongst whose manifold vses, this is the chiefe, that by them is proued how *Christ* was made very man. And therefore in seuerall Tables they are here

exhibited euen from their first roote, & so continued through their spreading branches, so farre as the Scripture giueth them sappe. In the reading thereof, let these few directions be thy guides.

1. Such descents as hold on from the *Parents* to their *Children*, without interruption, are very plaine by their double lines, which runne from rundle to rundle.

2. Those whose *Parents* are not certainly known, but are named of their *Country, City* or *Tribe*, are ioyned each vnder other, with this figure here in the margent.

3. And likewise such as are set in ranke side by side, & distinguished by this marginall marke, are not to be reputed *Brethren*, but some other *Persons* of note, of that descent where they are so inserted.

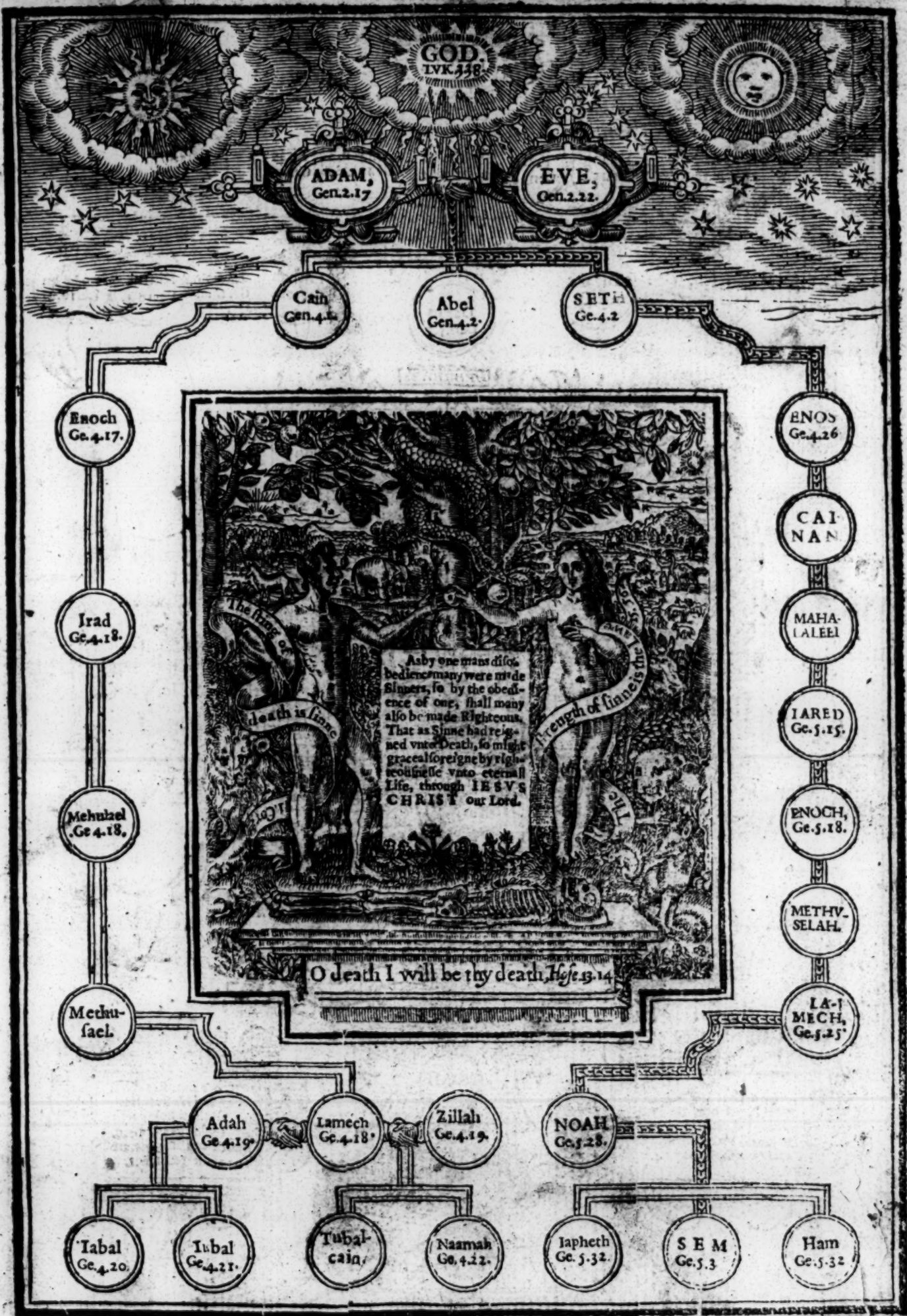
4. The names of *Nations* and *People*, (as likewise sometimes of *Cities* and other places of note) we haue not compassed in rundles as the rest, but in Compartiments, & different letters betweene direct lines, that so they might be knowne from particular persons, & the *Names* next vnder them, are not inserted as certainly thence descended, but as eminent persons among them.

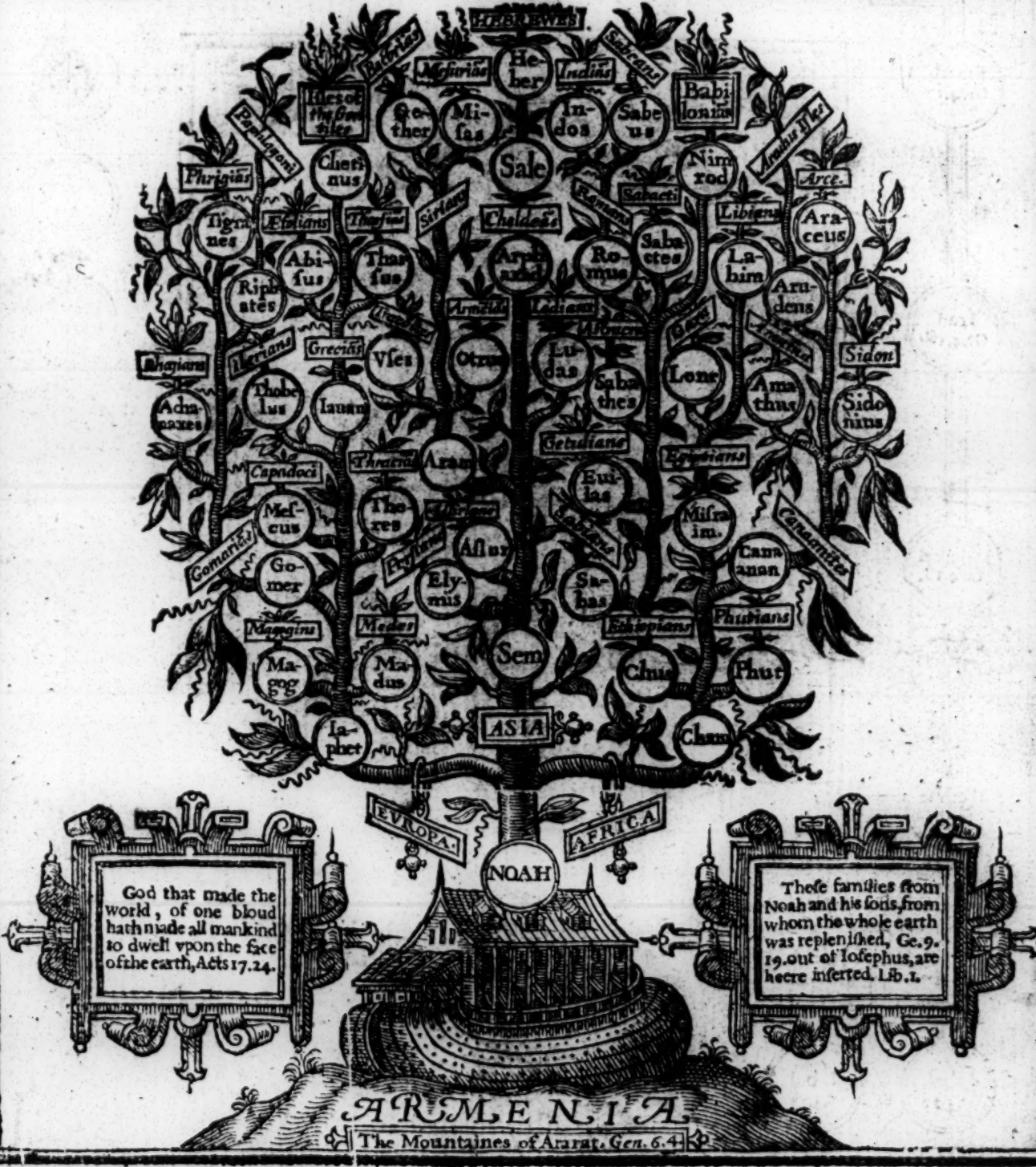
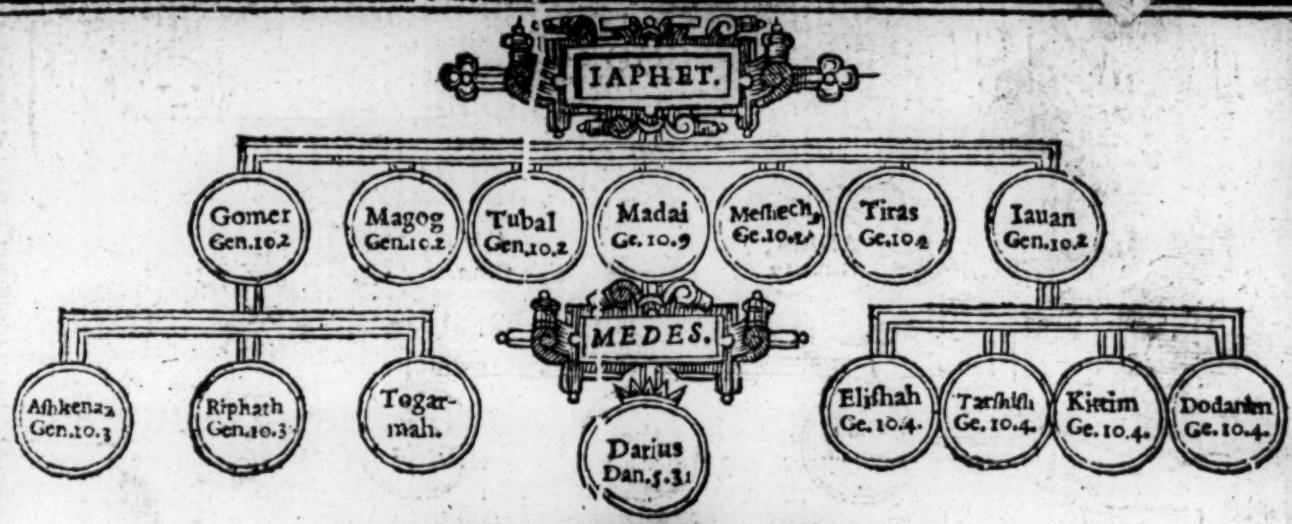
5 And where of necessity we are to breake off the succession, to be continued in some other page, that doe we at some principall *Persons*: as at the flood with *Noahs* sons; at the Promise with *Terah* and *Abraham*, &c. So that euer the *Man* at which we break off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaues fall betwixt them; which are supplied with other collaterals: such from *Abraham* page. 3. vnto his Wiues and seed, page 6. and 7, &c.

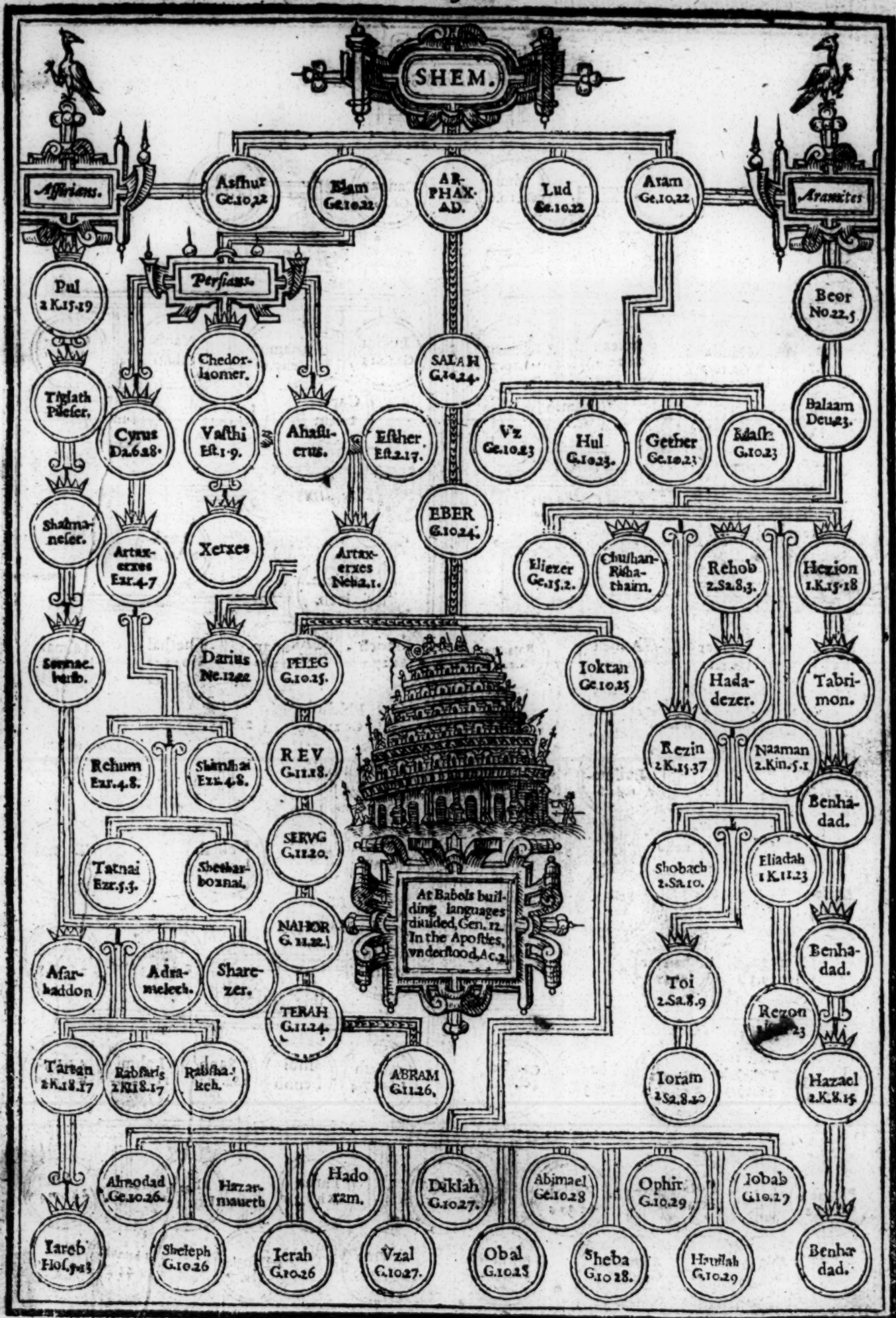
6. The lineage of our blessed *Sauour*, (which is our principall scope) is knowne by a Chaine-like traile, continued from *Adam* to *Sem*, pag. 1. and thence to *Terah* and *Abraham*, pag. 3, &c. So likewise from *Dauid*, pag. 22. to his sonnes *Salomon* and *Nathan*, pag. 33. And lastly, to our *Sauours* parents, pa. 34. linked together (as other mariages here are) by the sculpture of an hand in hand. Both descended from ^a *Zorobabel*, as the holy Euangelists haue recorded; from *Dauid*, *Iudah*, and *Abraham*, ^b as *Moses* and the *Prophets* haue spoken: and *Jewes* themselves thus farre grant, that the *Messiah* should be the Son of a ^c *Virgin*, her name *Mary*, and she of ^d *Bethlehem*, the daughter of *Ely*, of the house of *Zorobabel*, and *Tribe* of *Iudah*. In all which, our *Christ* is manifestly designed, and by these *leues* both acknowledged to haue beene of the ^e blood-royall, and also recorded in the number of the *Priests*, in their publike Register at *Ierusalem*, by this Title, **I E S V S THE SON OF THE LIVING GOD, AND OF THE VIRGIN MARY.** Thus is hee *Dauids* Sonne, and *Abrahams* Heire, in whom all the kinreds of the earth are blessed, ^f being the very Image of the inuisible God, ^g the brightnesse of the glory, and the ingrauen forme of his person, in whom dwelleth the fulnesse of the God-head bodily, and vnto whom be ascribed all glory, ^h praise, wisdom, thanks, power and might, for euermore.

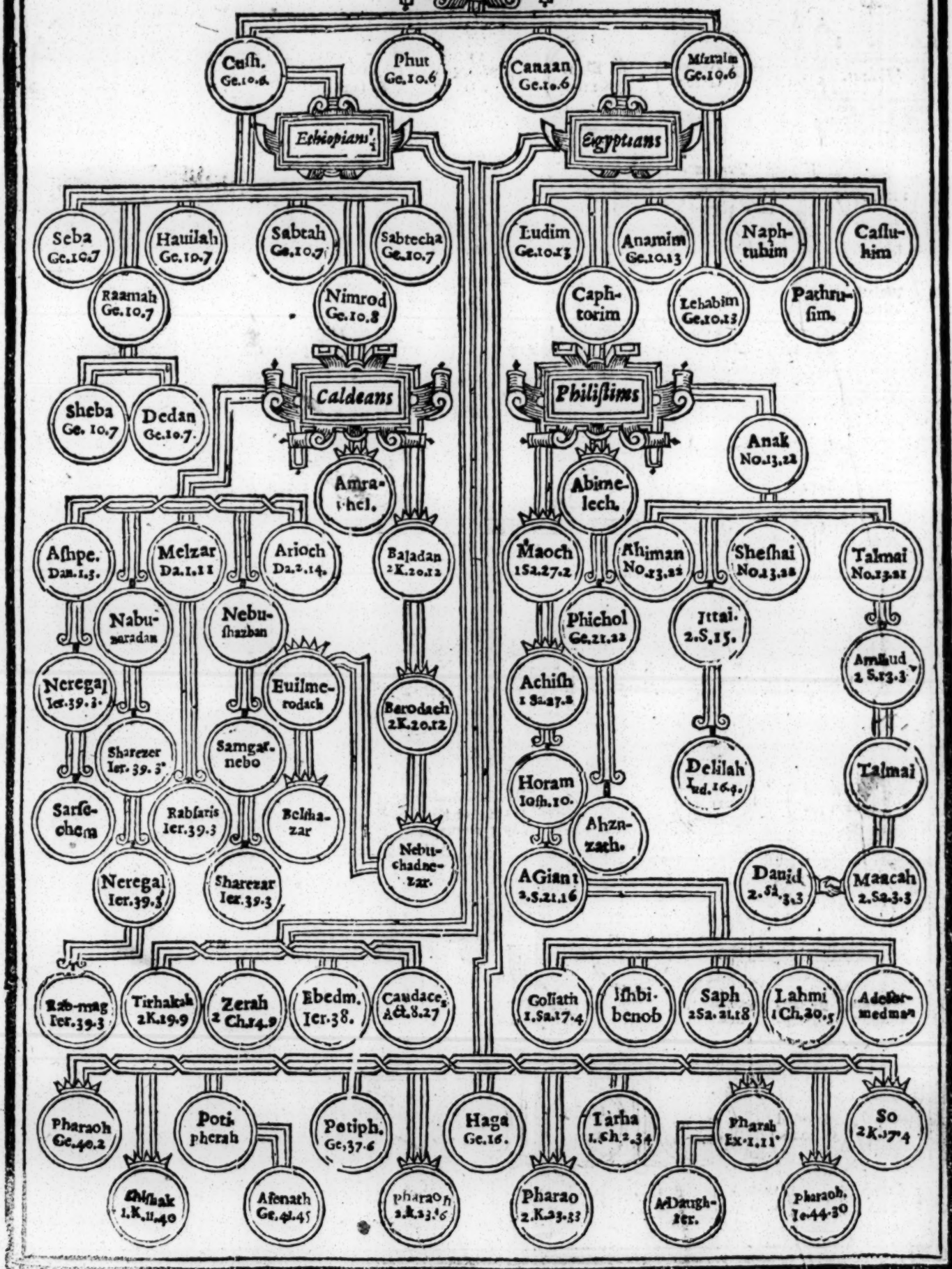
Amen.

* Math. 1.
Luke 3.
Deu. 18. 15
Rab. Haco-
dosh in his
third que-
stion vpon
Isa. 9. 1.
* Rab. Haco-
canai:
* Rab. Vla.
Talmud: the
treatise of
Sanhedrin.
Cha. Nige-
mar Had.
* Theodof.
the Jew in
Suidas on
the word.
I E S V S.
f Col 1. 15.
g Heb. 1. 3.
h Apo. 7. 22.

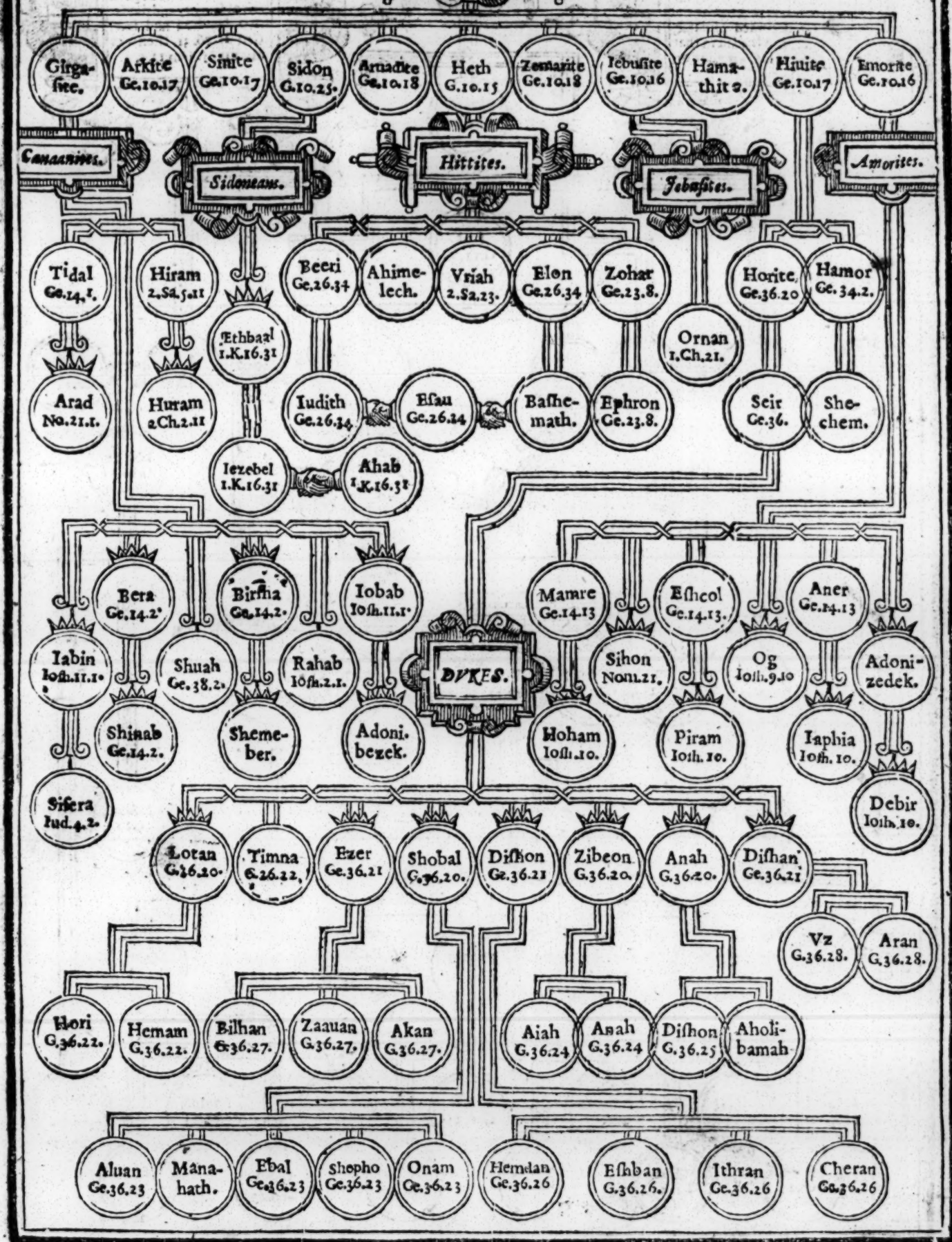


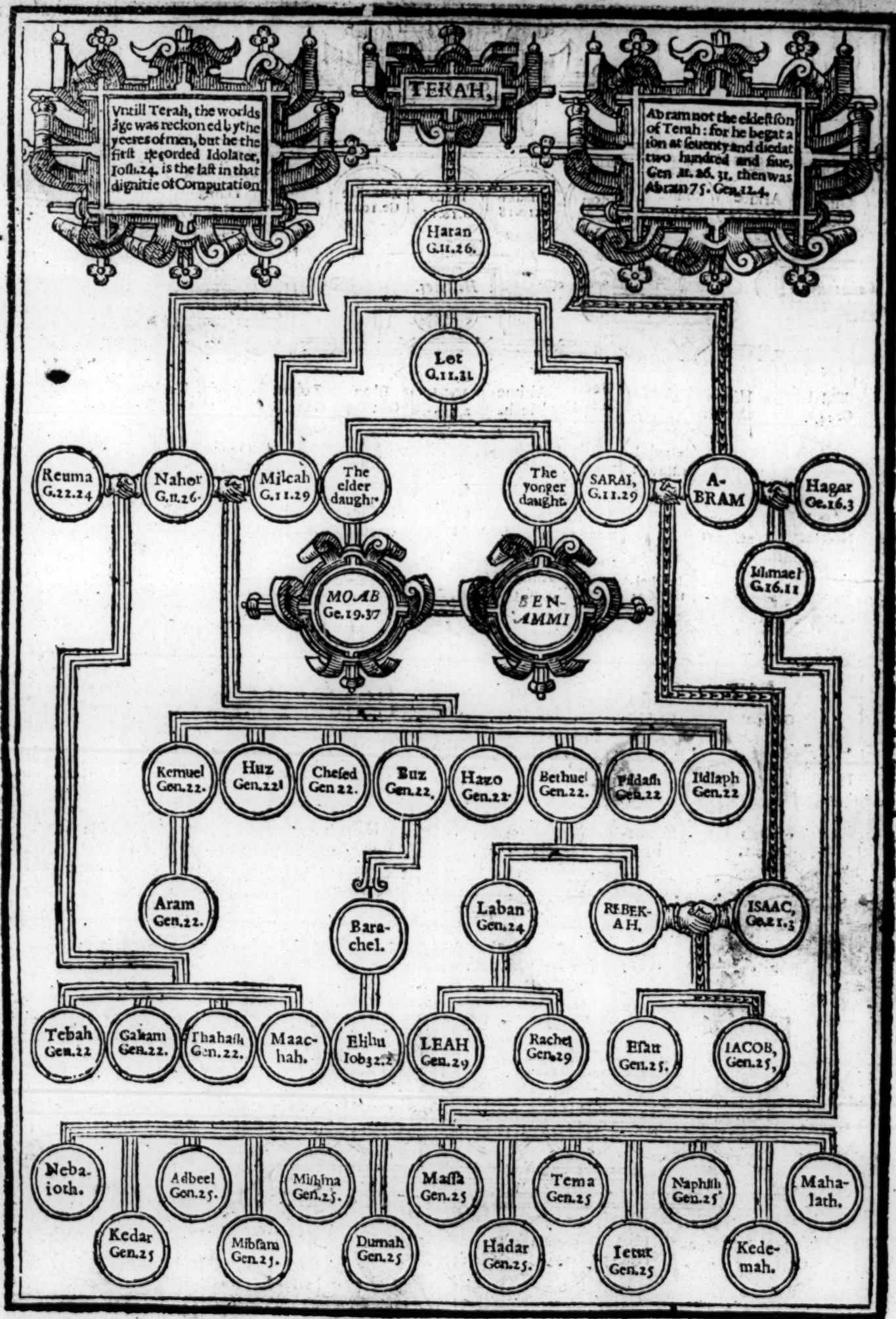


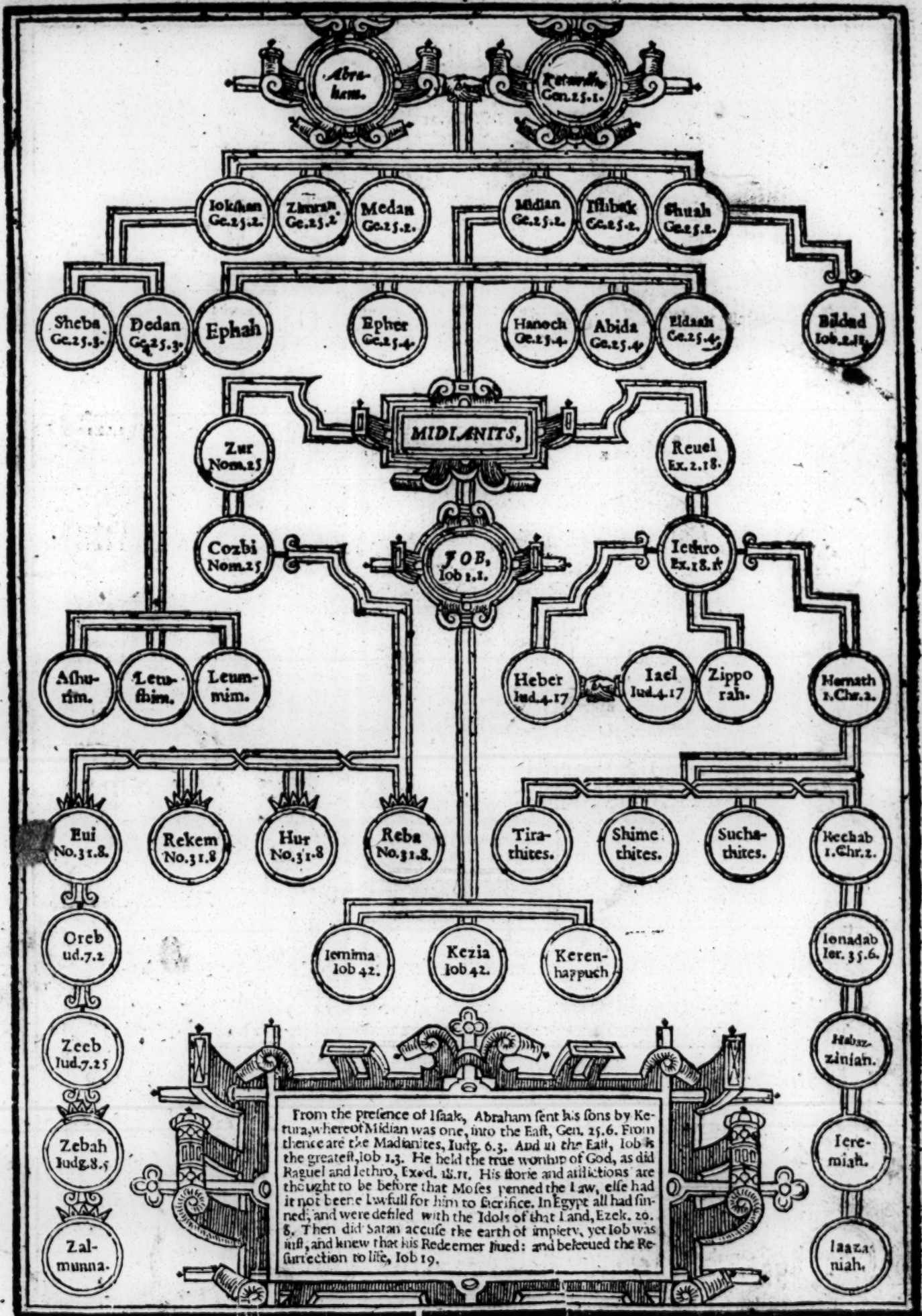


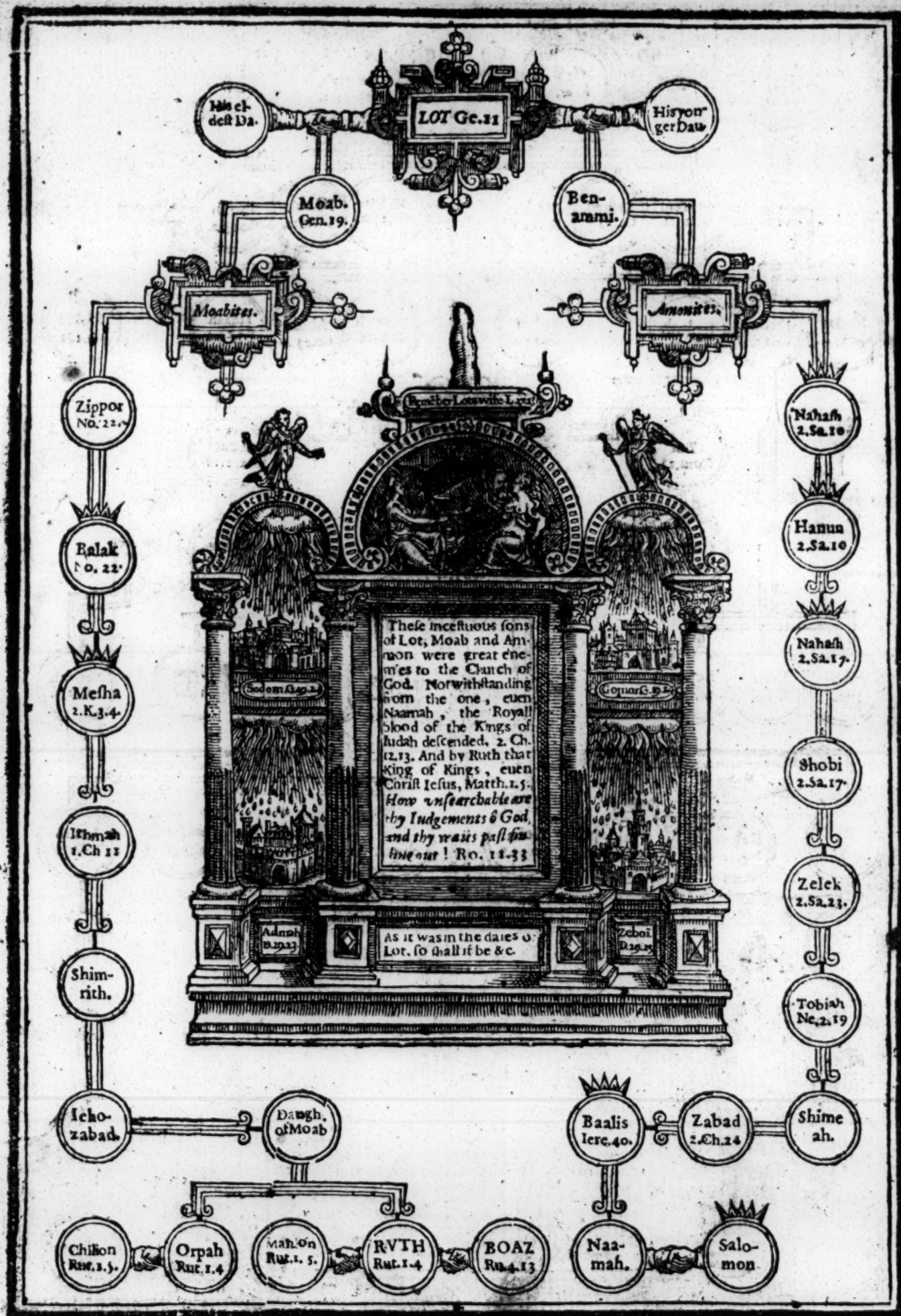


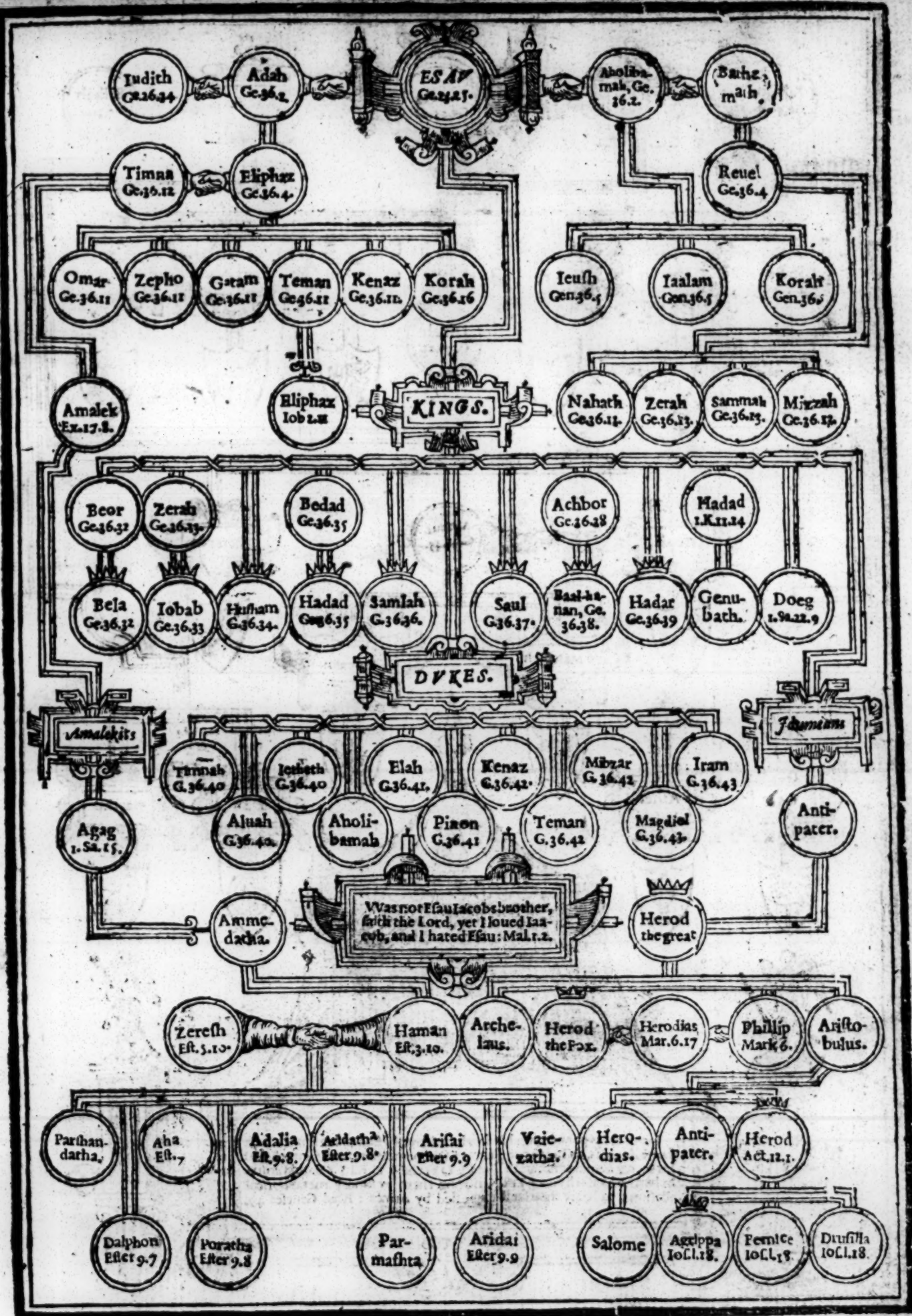
CANAAN
Gen. 10. 16.

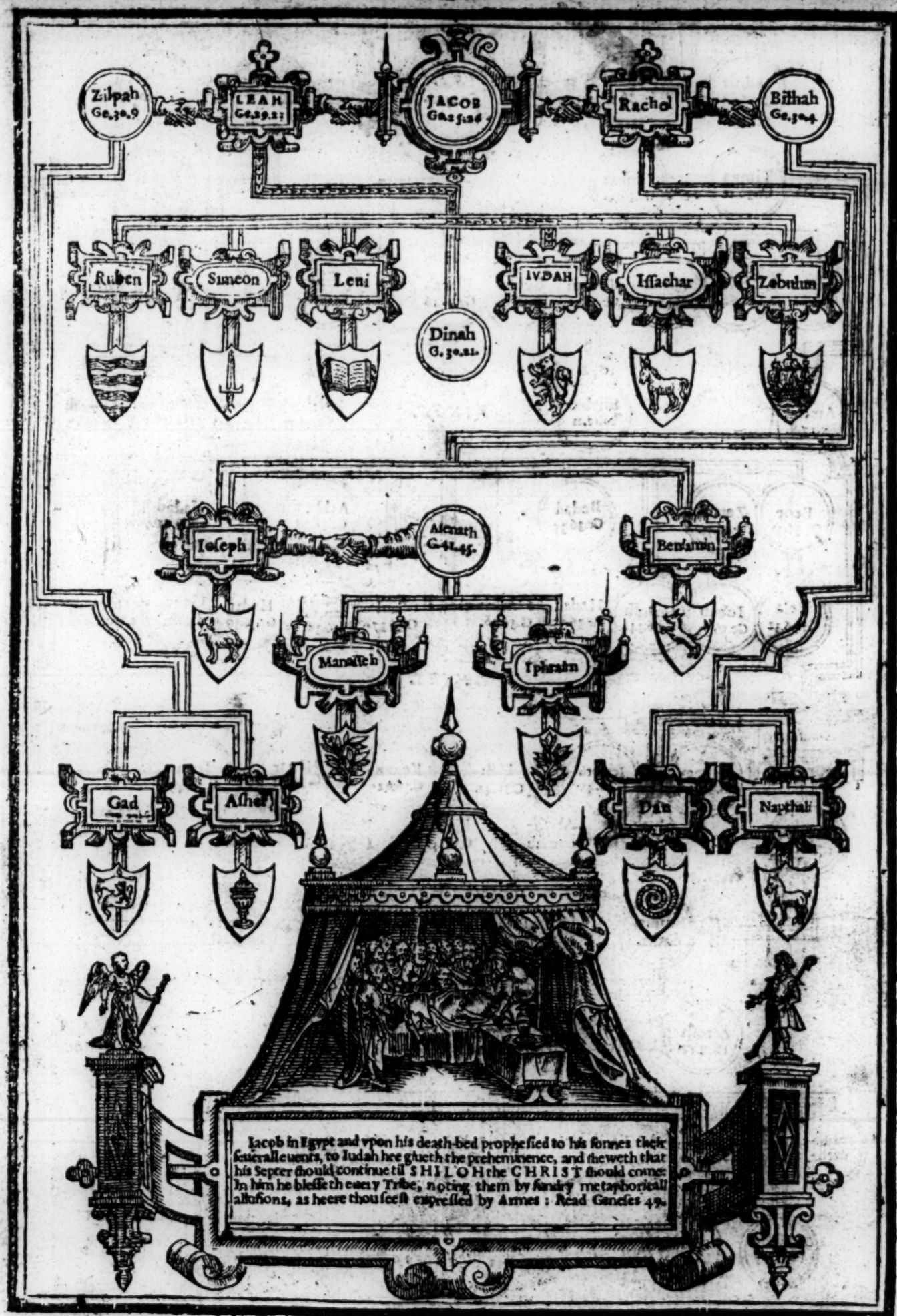


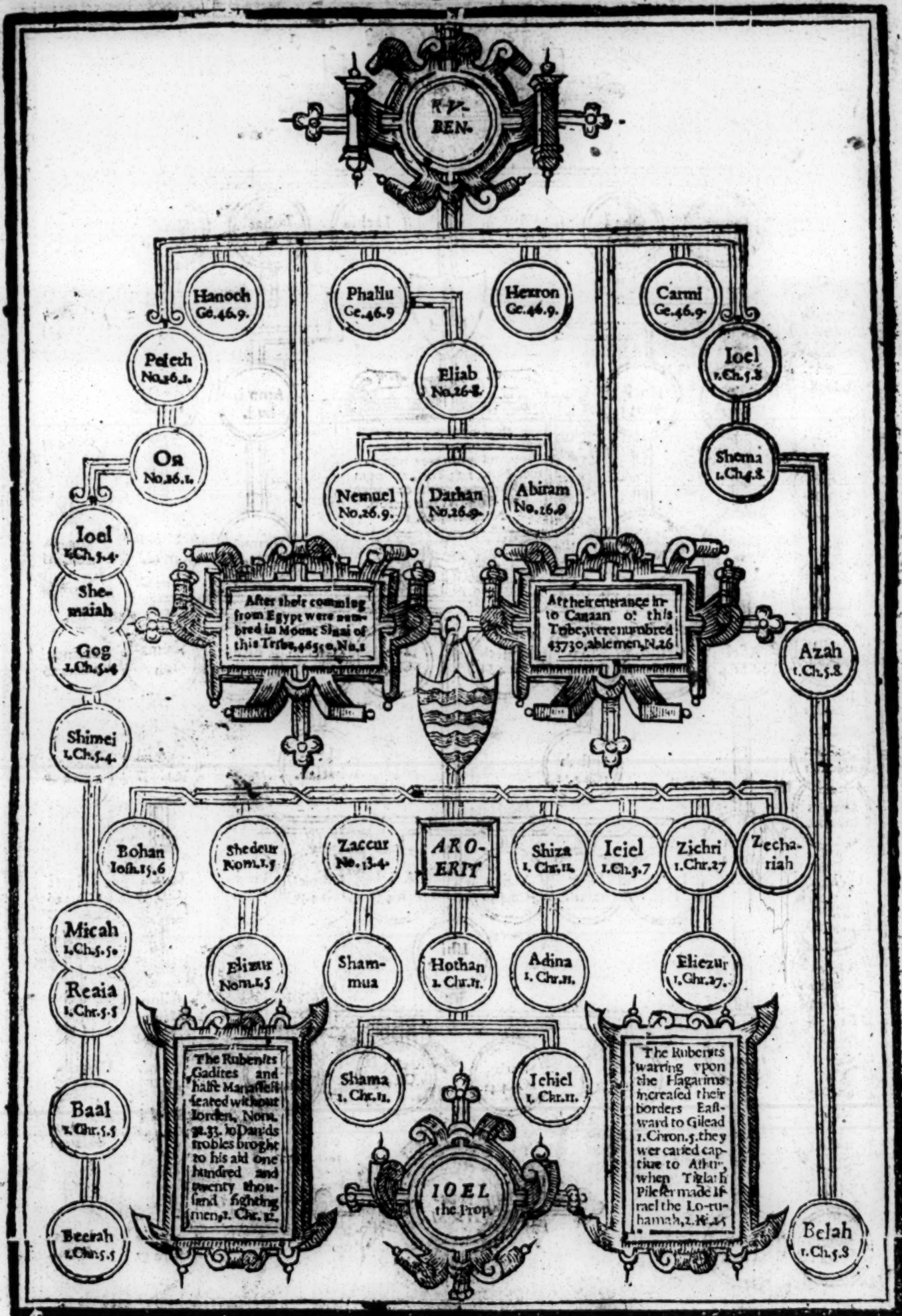


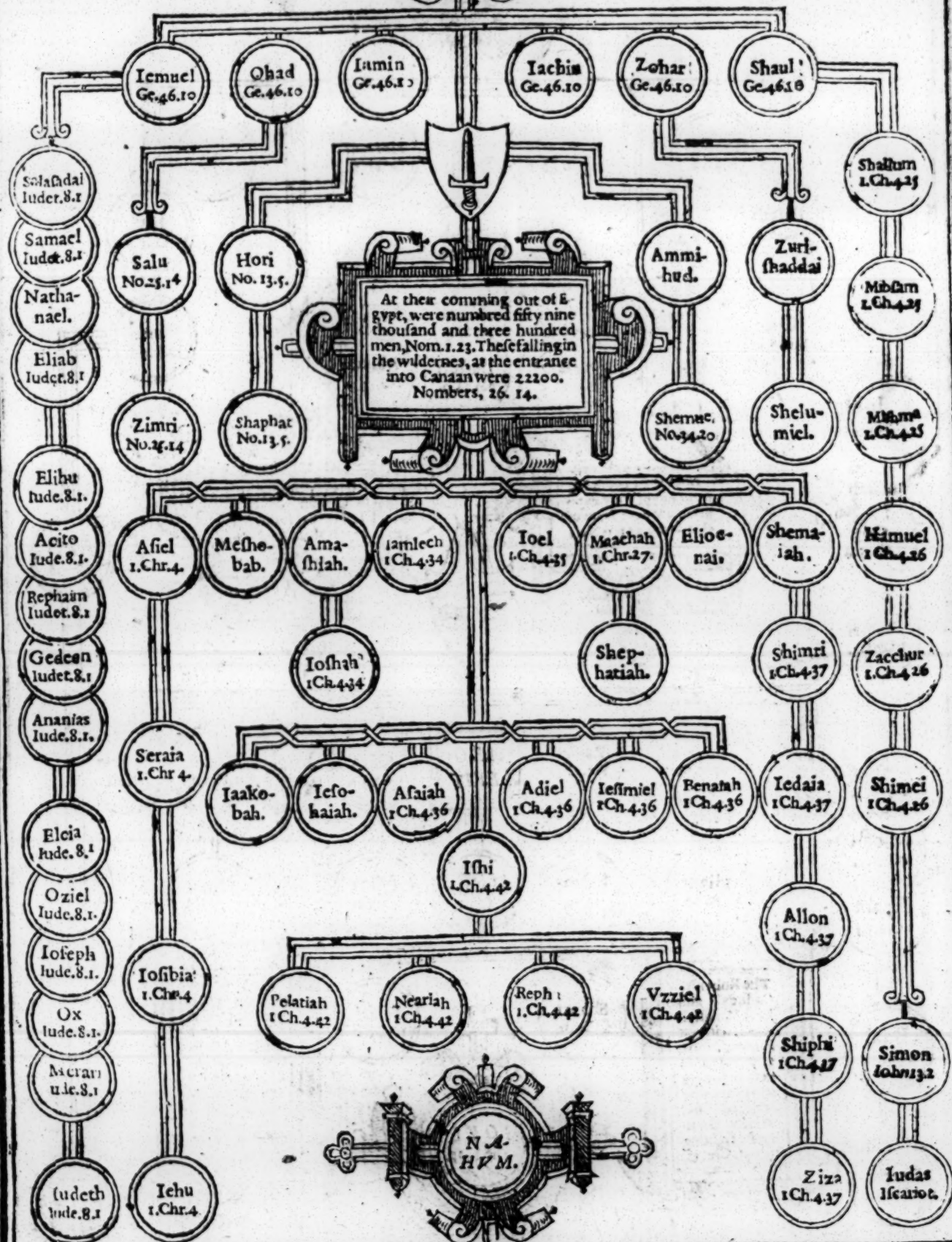


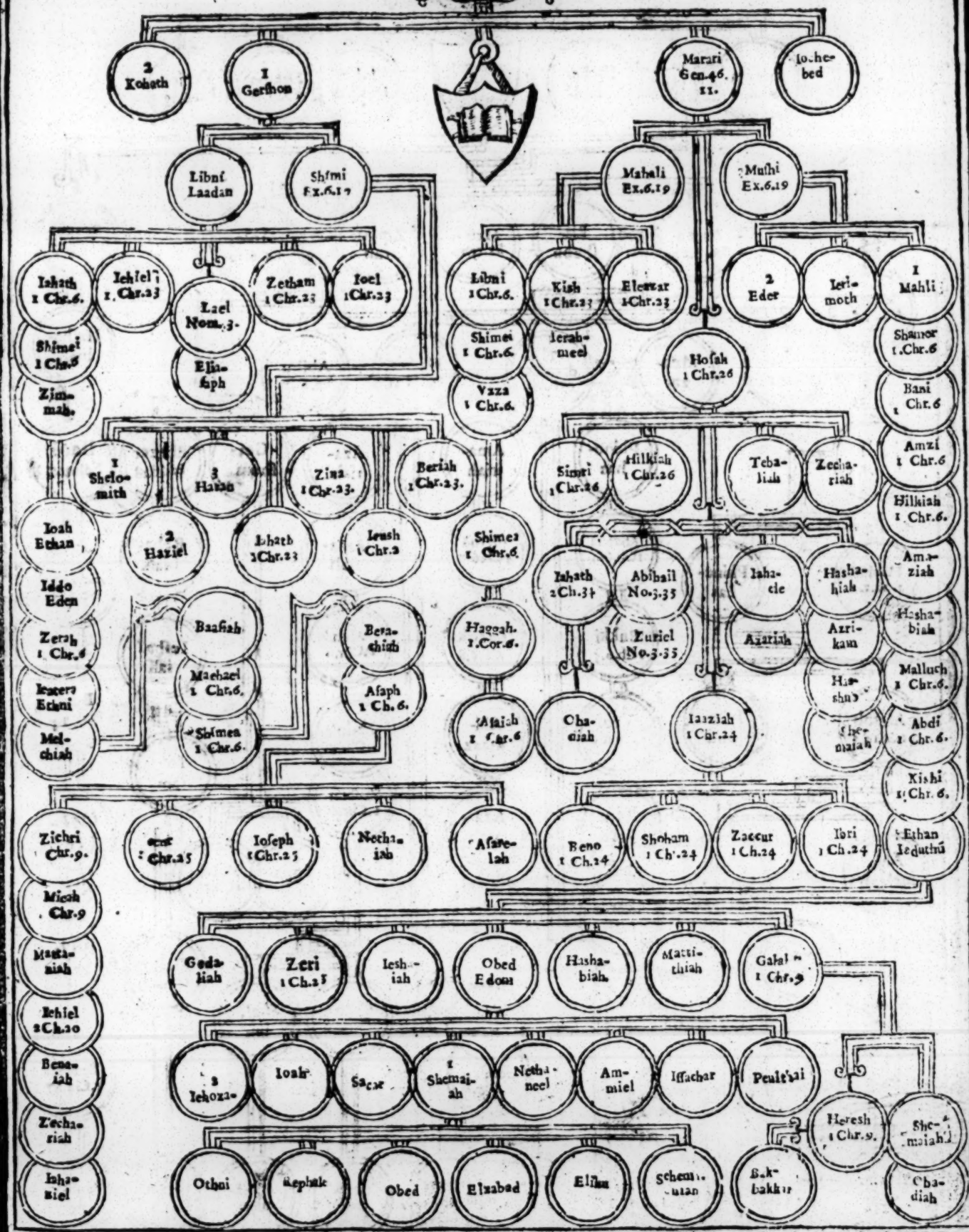


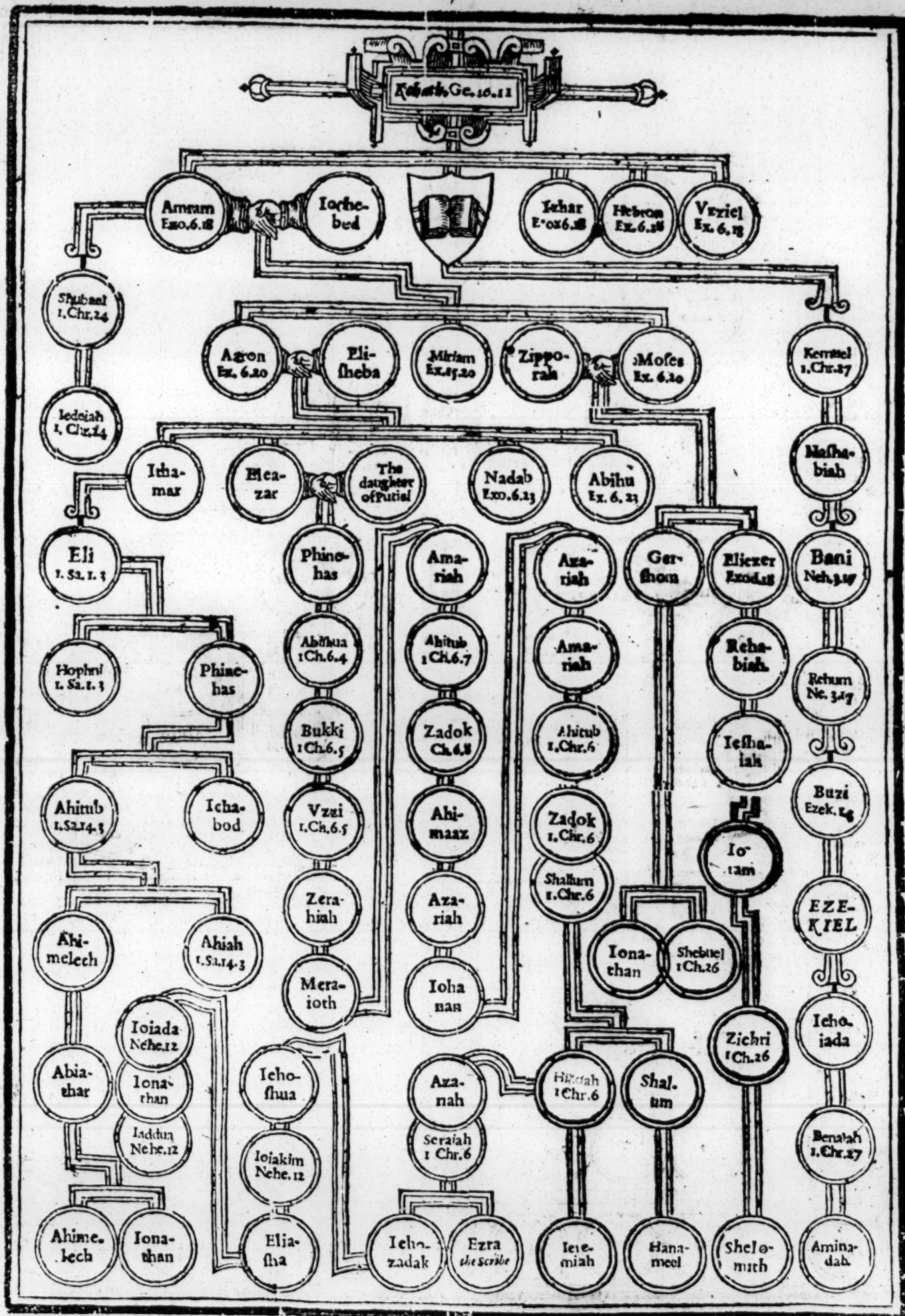


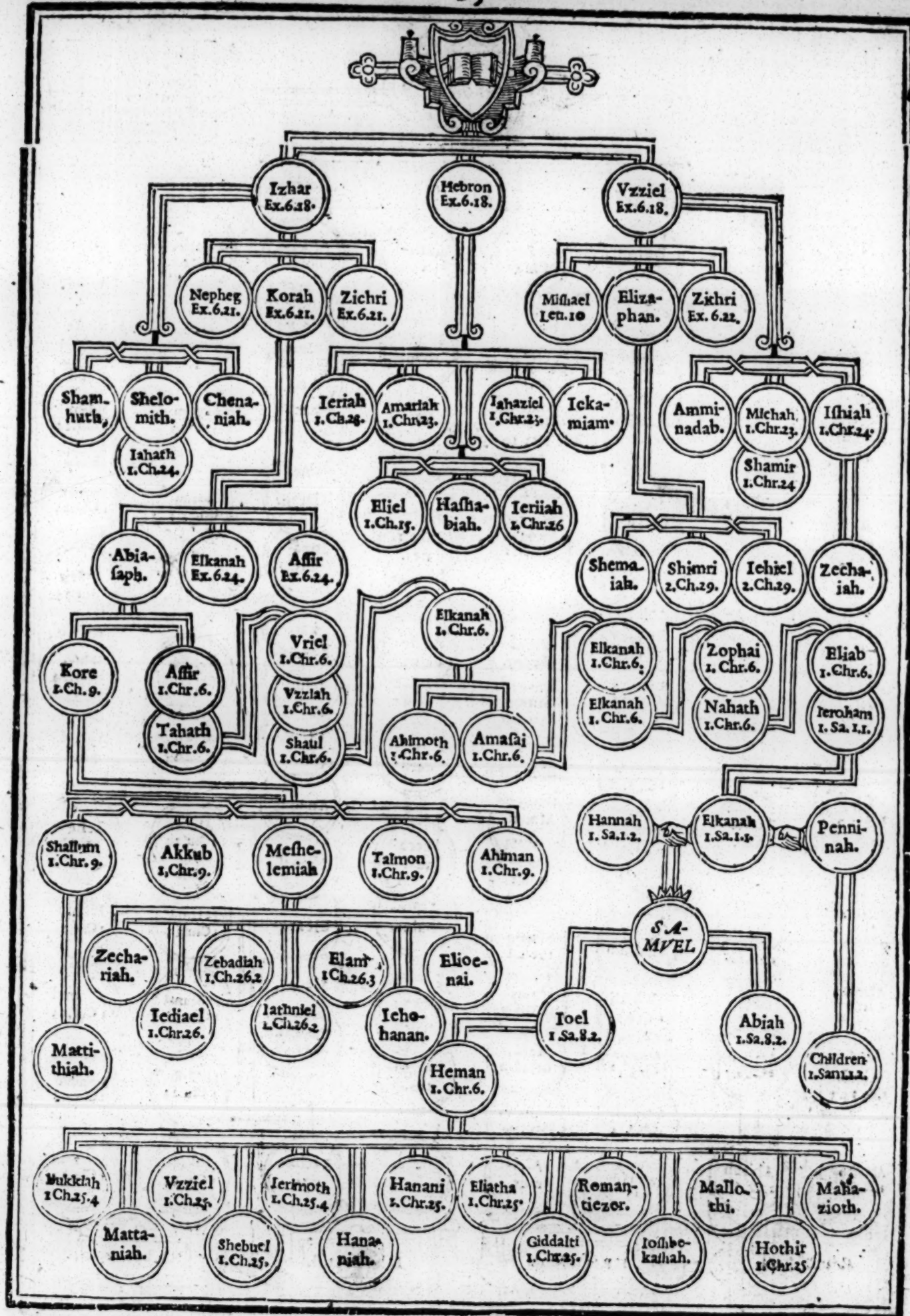


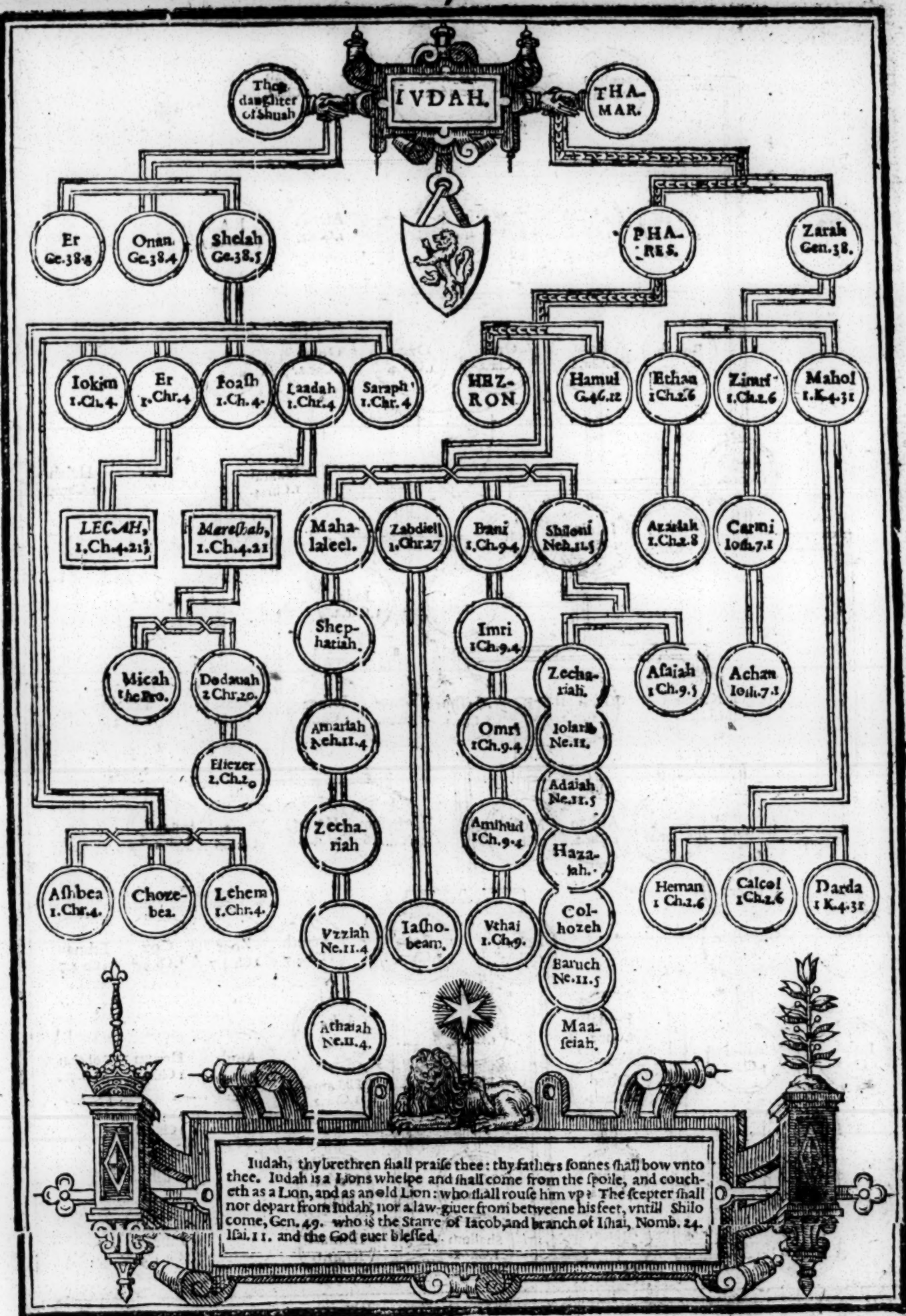




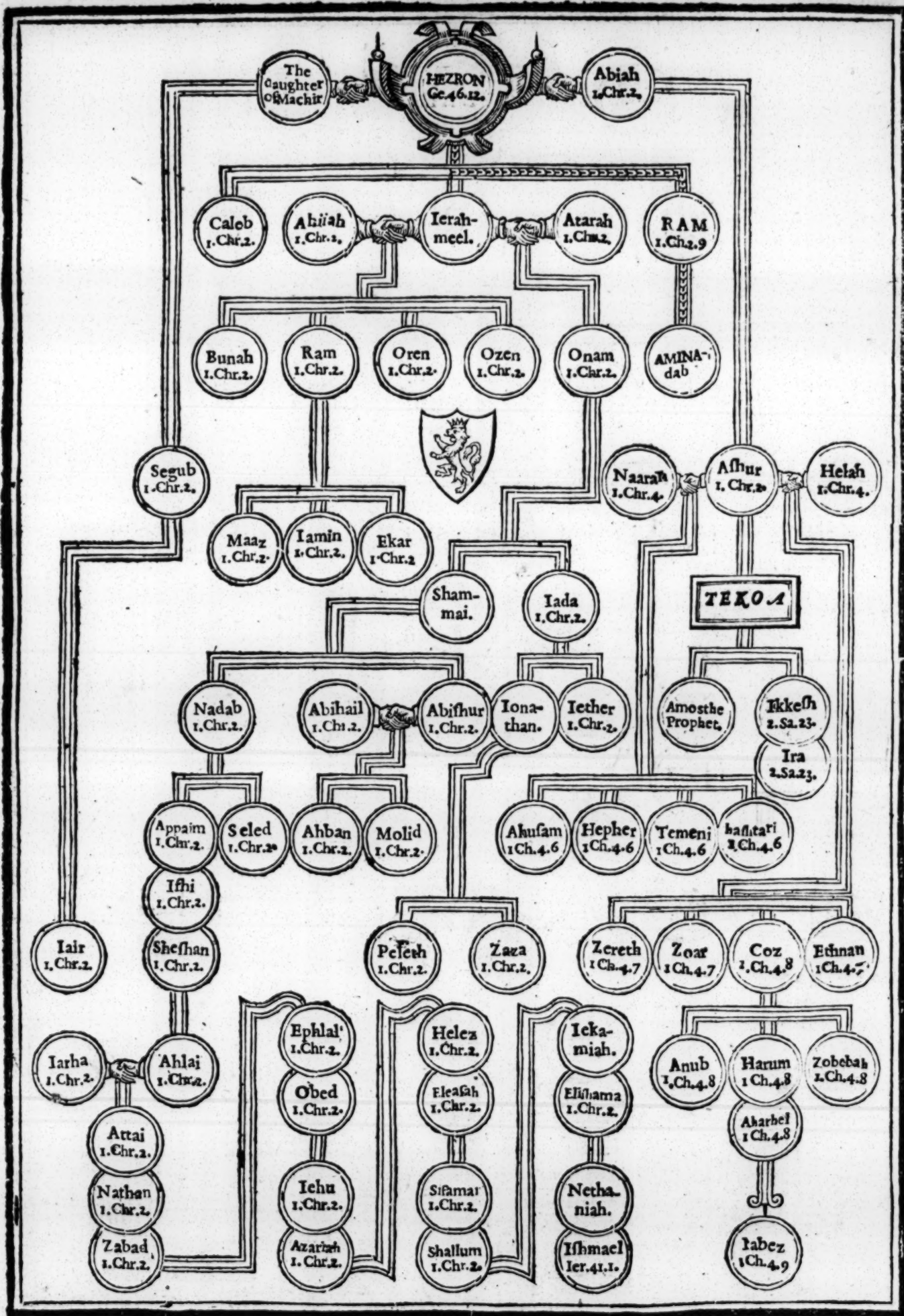


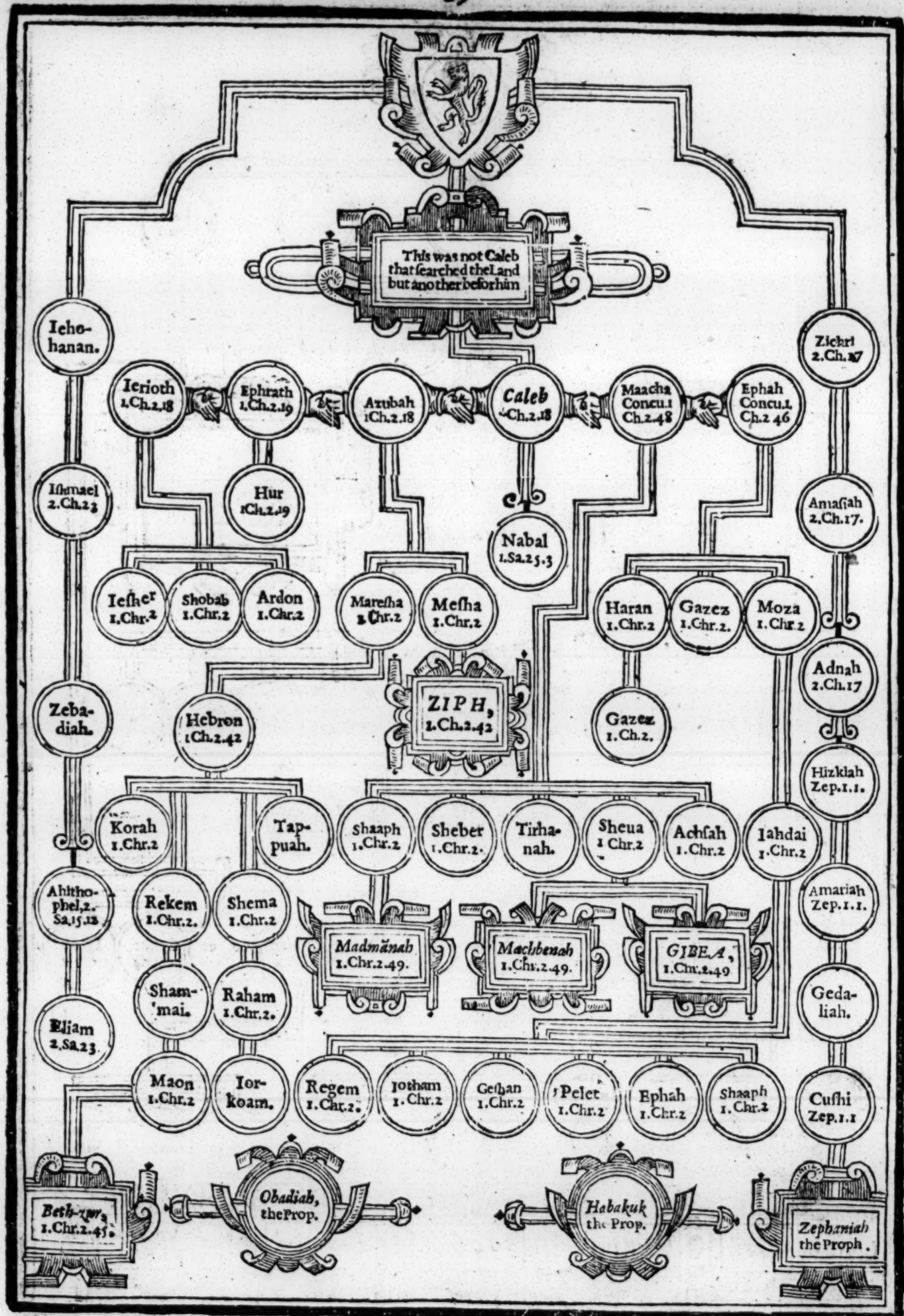


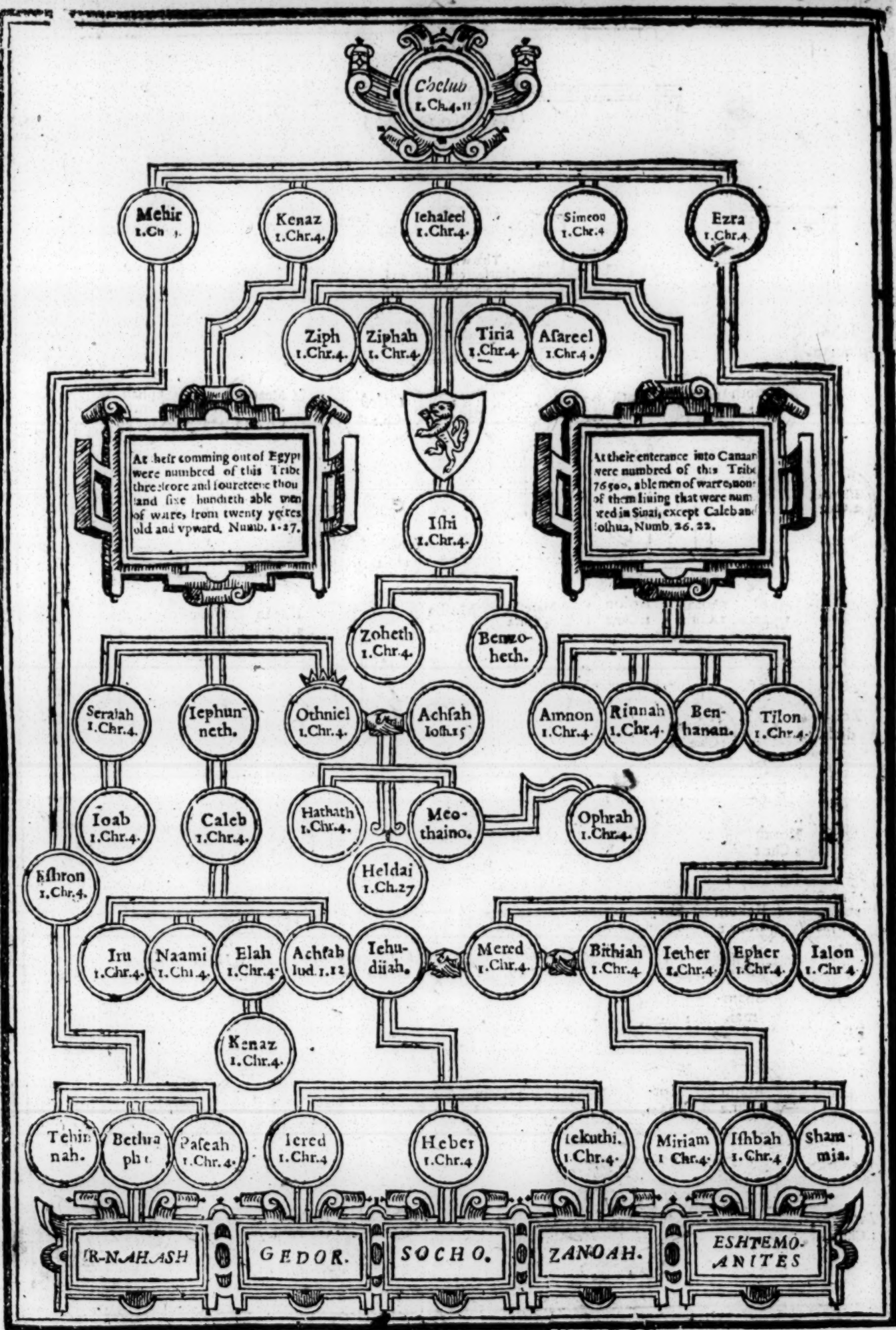


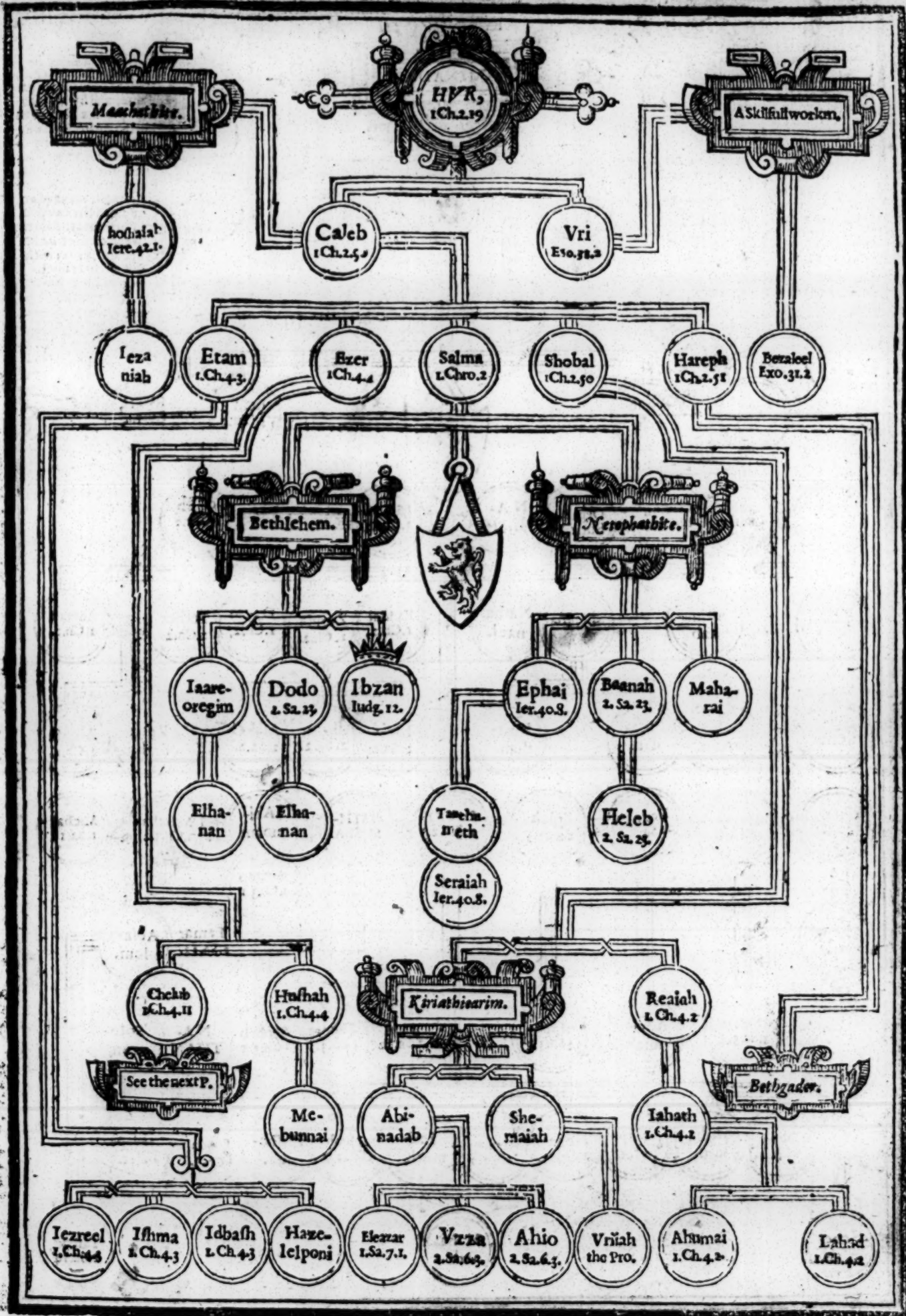


Judah, thy brethren shall praise thee: thy fathers sonnes shall bow vnto thee. Judah is a Lions whelp and shall come from the spoile, and coucheth as a Lion, and as an old Lion: who shall rouse him vp? The scepter shall not depart from Judah, nor a law-giver from betweene his feet, vntill Shilo come, Gen. 49. who is the Starre of Iacob, and branch of Ishai, Nomb. 24. Iai. 11. and the God euer blessed.









The euangelists from David to Mary doe diuersly deriue the descent of Christ, Mathew bringeth him to be the heire of Davids throne, and by a legall succession from Salomon, and those Kings that possessed the crowne, as likewise from those high Saints from whom it was taken, Daniell 7. whereby hee is called the King of the Iewes.

St. Luke sheweth him the seed promised in paradise, and by his natural parents bringeth him to Adam. For Solomons house ending in Ieconias, Ier. 22. 29. Eze. 21. 26. the right of his Kingdome descended to the next in kindred according to the Law, No. 27. Thele breath forth a sweet comfort of his office and person without all contradiction in their holy records.

